1: Lin E-5 (1943) 1947 AE4 Lolo AE4

[71] CHAPTER 7

CLASSES

564 567 The class system is a special feature of Lolo society which is divided into three groups: black Lolo, white Lolo, and Han-Chinese slaves. The very strict distinction between the black and white Lolo precludes any chance of mobility between them although the white Lolo, originally Han-Chinese slaves who have lived among the Lolo for a number of years, have been accepted by the black Lolo as their own kind. The newly captured slaves from the Han-Chinese territory have the lowest social standing and are looked down upon by both the black and white Lolo. However, if the Han-Chinese slaves become completely acculturated to Lolo life after having lived in their midst for generations, they would be allowed to intermarry with the white Lolo and eventually achieve white Lolo status. Therefore the division between the white Lolo and Han-Chinese slaves is only temporary, and social mobility tends to blur the boundary between them.

564 144 The black Lolo, who consider themselves aristocrats, are the ruling class; they are also believed to be the pure Lolo stock. According to the author's investigation, the black Lolo belong to the Mongoloid race with numerous physical traits similar to the Han-Chinese. For example, their stature, [142] their sparse black hair and brown eyes, their facial features and cranium shape, especially their eye fold, all point to a typical Mongoloid stock. Formerly, based on random observations during their travels, Western scholars considered the Lolo to be Caucasian — an apparently erroneous assumption. [141] Instead of being dolichocephalic, the black Lolo have a medium cephalic index. They differ from the Han-Chinese in certain physical aspects, such as dark skin, hooked nose, and big ear lobes. These merely indicate, however, that as primitive groups long isolated from the "central plains" and inhibited from exogamy, they have formed their own community and maintained their original physical traits. In other words, the [174] black Lolo are members of an ethnic group who have invaded and occupied the present Lolo territory, captured and enslaved those in surrounding areas, and maintained to this day their ruling position.

101 is not good. Scientifically, however, the change does not seem quite satisfactory, and practically, it is also very inconvenient. There are many kinds of frontier tribes living in the various southwestern provinces, and if all were uniformly designated as border people, there would be no means of differentiating them and confusion would ensue. Particularly specialists who are doing scholarly research in ethnology, linguistics, and related fields find this solution quite contrary to scientific principle. Furthermore, these frontier tribes, not being familiar with the Chinese language, are quite puzzled by the words "border people"/93/ and may even misinterpret them as some form of insult, in which case the intended remedy would defeat its own purpose. Upon investigation we find that the Lolo call themselves Nosu and give the name No to the Heh-I. In order to arrive at an appropriate name, why can't we transliterate these words into Chinese, which would not only simplify the matter but would also eliminate all possibility of misunderstanding or suspicion of intentional insult?

144 The Lolo belong to the Tibetan-Burmese group of people. The relationship is traceable in spite of the difference in racial types. The Lolo are in a medial position, being smaller than the Tibetans and 193 taller than the Burmese. All the words in the Lolo language are made up of several syllables with the stress falling on the last. Their sentences have inverted word order (the verb is placed after the noun; e.g., they 197 say "dinner to have" for "to have dinner"). Their language thus resembles the Tibetan and the Japanese and differs from the Chinese, indicating that the Lolo and Tibetan tribes might have sprung from the 173 same stock. Evidence of the Lolo's relationship to the Burmese may be found in one of the prevalent legends. Both the Burmese and the Lolo claim, with pride, to be the descendants of Meng Huo. The purpose of "The Eight Captures of K'ung-ming"--one of the good plays in the Burmese theater--is to counteract the plot found in the Manchus' "The Seven Captures of Meng Huo." /At the time of the Three Kingdoms (third century A.D.), Chu-ko Liang, or Chu-ko K'ung-ming, scholar-general of the Shu Han Kingdom, sent a Chinese army to the southwest to fight Meng Huo, chief of the native tribes there. According to the Chinese story, Meng Huo was captured seven times before he finally surrendered./ For similar reasons all the I claim to be legitimate descendants of Meng Huo and consider their lineage a great honor. Meng Huo was indeed a native of the southwestern border region and might very well have been an ancestor of these tribes. But the Lolo and the Burmese tribes originated long before the period of

[20 cont.]

V S 175 At the outset of the eighth century, the large "Thai" kingdom of Nan-Tchao was formed, which united under "Thai" supremacy all the populations of Yunnan and whose kings received investiture at the hands of the Emperor of China. In the ninth century, the kings of Nan-Tchao had to intervene in the affairs of the Tonkin Delta, at the request of the Giao-Chi, somewhat too much despoiled by their Chinese governors. The armies of Nan-Tchao invaded Tonkin in 863 and installed themselves in the Delta, where they remained for three years. They were [21] driven out in 866 by the army of the Chinese general Kao-Pien and set out again for Yunnan, leaving hardly a trace.

The dynasty of the kings of Nan-Chao becoming extinct in 899, Yunnan was plunged into the most complete anarchy. The various tribes again started to fight one another, despite several very severe Chinese repressions.

V 175 In the thirteenth century, Yunnan was invaded and occupied by the Mongol armies of Kublai Khan, many of whose soldiers settled in the country and propagated the Islamic religion (1). After a long

L [144]

1. Some tribes of Yunnan present certain characteristics of a Mongolian type which one also finds in certain "Lolo" tribes of Upper Tonkin.

series of civil wars and of revolts followed by repressions, comparative order was re-established in Yunnan, where the Chinese influence spread as well as the use of the "kouan hoa." [Language of commerce based on Chinese. --Translator]

The frontier regions of Tonkin continued to be little enough affected by the troubles of Yunnan, but beginning with the seventeenth century, they commenced to receive the first "Man" and "Meo" elements, who were migrating towards the region of Pakha and of the Dong Kouang. This movement of slow migration, which still continues at the present time, has produced the existing intermingling and confusion of the tribes which people the basin of the Red River. In the nineteenth century, the Black Flags and the Yellow Flags brought into Tonkin numerous foreign elements and still further complicated the distribution of the tribes, whom banditry so often drove out of their villages. After the severe operations of pacification

V [167]